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HERBERT THURSTON, S.J.  
AND  
DONALD ATTWATER



*VOLUME IV*  
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## BIBLIOGRAPHICAL ABBREVIATIONS

- Acta Sanctorum*—This without qualification refers to the *Acta Sanctorum* of the Bollandists.
- BHG.—The *Bibliotheca hagiographica graeca* of the Bollandists.
- BHL.—The *Bibliotheca hagiographica latina* of the Bollandists.
- BHO.—The *Bibliotheca hagiographica orientalis* of the Bollandists.
- Burton and Pollen, LEM.—*Lives of the English Martyrs*, second series, ed. E. H. Burton and J. H. Pollen.
- Camm, LEM.—*Lives of the English Martyrs*, first series, ed. Bede Camm.
- CMH.—H. Delehaye's Commentary on the Hieronymian Martyrology, in the *Acta Sanctorum*, November, volume ii, part 2.
- DAC.—*Dictionnaire d'Archéologie chrétienne et de Liturgie*, ed. F. Cabrol and H. Leclercq.
- DCB.—*A Dictionary of Christian Biography*, ed. William Smith and Henry Wace.
- DHG.—*Dictionnaire d'Histoire et de Géographie ecclésiastiques*, ed. A. Baudrillart *et al.*
- DNB.—The *Dictionary of National Biography*, ed. Leslie Stephen *et al.*
- DTC.—*Dictionnaire de Théologie catholique*, ed. A. Vacant *et al.*
- KSS.—*Kalendars of Scottish Saints*, ed. A. P. Forbes.
- LBS.—*Lives of the British Saints*, by S. Baring-Gould and John Fisher.
- LIS.—*Lives of the Irish Saints*, by John O'Hanlon.
- Mabillon—*Acta Sanctorum Ordinis Sancti Benedicti*, ed. J. Mabillon.
- MGH.—*Monumenta Germaniae Historica*, ed. G. H. Pertz *et al.*
- MMP.—*Memoirs of Missionary Priests*, by Richard Challoner, referred to in the edition of 1924, ed. J. H. Pollen.
- PG.—*Patrologia graeca*, ed. J. P. Migne.
- PL.—*Patrologia latina*, ed. J. P. Migne.
- REPSJ.—*Records of the English Province of the Society of Jesus*, ed. Henry Foley.
- Ruinart—*Acta primorum martyrum sincera et selecta*, ed. T. Ruinart.
- Stanton's *Menology*—*A Menology of England and Wales*, by Richard Stanton.
- VSH.—*Vitae Sanctorum Hiberniae*, ed. Charles Plummer.

Father H. Delehaye's *Les origines du culte des martyrs* is referred to in the "deuxième édition revue" of 1933.

There is an English translation by Mrs V. M. Crawford of Father Delehaye's *Les légendes hagiographiques* ("The Legends of the Saints"), made from the first edition. The third French edition (1927) is revised and is therefore sometimes referred to.

The English title of the work herein referred to as "*Léon, L'Auréole séraphique* (Eng. trans.)" is *Lives of the Saints and Blessed of the Three Orders of St Francis* (1885-87), by Father Léon (Vieu) de Clary. A corrected and enlarged edition of this work in Italian, by Father G. C. Guzzo, began publication in 1951: *Aureola serafica*. By 1954 four volumes had appeared, covering January-August.

It has not been deemed necessary to give every reference to such standard works as the *Dictionary of Christian Biography*, the *Dictionnaires* published by Letouzey, and



A. Fliche and V. Martin's *Histoire de l'Église*, though these are often referred to in the bibliographical notes. The first two volumes of Fliche and Martin, by J. Lebreton and J. Zeiller, have been translated into English by Dr E. C. Messenger (*The History of the Primitive Church*, 4 vols.), and the first two English volumes of the continuation, *The Church in the Christian Roman Empire*, are also published.

The reader may here be reminded once for all that for all modern saints and *beati* the surest source of information on the more strictly spiritual side is the *summarium de virtutibus* with the criticisms of the *Promotor fidei* which are printed in the process of beatification. Copies of these are occasionally to be met with in national or private libraries, though they are not published or offered for sale to the general public. And for all saints named in the Roman Martyrology the standard short reference is in the *Acta Sanctorum, Decembris Propylaeum : Martyrologium Romanum ad formam editonis typicae scholiis historicis instructum* (1940). This great work provides a running commentary on the entries in the Roman Martyrology, correcting where necessary conclusions expressed in the sixty-odd volumes of the *Acta Sanctorum*, and anticipating much that will be said at greater length in those volumes that have yet to appear ; and there are summary bibliographies throughout. It is indispensable for all serious study and reference.





## 1 : ST REMIGIUS, OR REMI, BISHOP OF RHEIMS (c. A.D. 530)

**S**T REMIGIUS, the great apostle of the Franks, was illustrious for his learning, sanctity and miracles, which in his episcopacy of seventy and more years rendered his name famous in the Church. His father and his mother were both descended from Gaulish families, and lived at Laon. The boy made great progress in learning, and in the opinion of St Sidonius Apollinaris, who was acquainted with him in the earlier part of his life, he became the most eloquent person in that age. When only twenty-two, too young to be a priest, much less a bishop, he was chosen in 459 to fill the vacant see of Rheims. But he was ordained and consecrated in spite of his youth, and amply made up for lack of experience by his fervour and energy. Sidonius, who had considerable practice in the use of words of commendation, was at no loss to find terms to express his admiration of the charity and purity with which this bishop offered at the altar a fragrant incense to God, and of the zeal with which he subdued the wildest hearts and brought them under the yoke of virtue. Sidonius had a manuscript of his sermons from a man at Clermont ("I do not know how he got hold of it. Like a good citizen he gave it to me, instead of selling it"), and wrote to tell Remigius how much he admired them: the delicacy and beauty of thought and expression were so smooth that it might be compared to ice or crystal upon which a nail runs without meeting the least unevenness. With this equipment of eloquence (of which unfortunately there is no specimen extant for us to judge its quality for ourselves) allied to the yet more valuable quality of personal holiness, St Remigius set out to spread Christianity among the Franks.

Clovis, king of all northern Gaul, was himself yet a pagan, though not unfriendly to the Church. He had married St Clotildis, daughter of the Christian king of the Burgundians, Chilperic, and she made repeated attempts to convert her husband. He agreed to the baptism of their first-born, but when the child shortly after died he harshly reproached Clotildis, and said, "If he had been consecrated in the name of my gods, he had not died; but having been baptized in the name of yours, he could not live". The queen afterwards had another son, whom she had baptized, and he also fell sick. The king said in great anger, "It could not be otherwise. He will die as his brother did through having been baptized in the name of your Christ." This child recovered, but it required a more striking manifestation of the might of the Christian God to convert the rough Clovis. It came apparently in 496, when the Alemanni crossed the Rhine and the Franks marched out to drive them back. One account says that St Clotildis had said to him in taking leave, "My lord, to be victorious invoke the God of the Christians. If you call on Him with confidence, nothing can resist you"; and that the wary Clovis had promised that he would be a Christian if he were victorious. The



battle was going badly against him when the king, either reminded of these words or moved by desperation, shouted to the heavens, "O Christ, whom Clotildis invokes as son of the living God, I implore thy help! I have called upon my gods, and they have no power. I therefore call on thee. I believe in thee! Deliver me from my enemies and I will be baptized in thy name!" The Franks rallied and turned the tide of battle; the Alemanni were overcome.

It is said that Clovis, during his return from this expedition, passed by Toul, and there took with him St Vedast, that he might be instructed by him in the faith during his journey. But Queen St Clotildis was not trusting to any enthusiasm of victory, and sent for St Remigius, telling him to touch the heart of the king while he was well disposed. When Clovis saw her he cried out, "Clovis has vanquished the Alemanni and you have triumphed over Clovis. What you have so much at heart is done." The queen answered, "To the God of hosts is the glory of both these triumphs due". Clovis suggested that perhaps the people would not be willing to forsake their gods, but said he would speak to them according to the bishop's instructions. He assembled the chiefs and warriors, but they prevented his speaking, and cried out, "We abjure mortal gods, and are ready to follow the immortal God whom Remigius preaches". St Remigius and St Vedast therefore instructed and prepared them for baptism. To strike the senses of barbarous people and impress their minds, Queen Clotildis took care that the streets from the palace to the church should be adorned with hangings, and that the church and baptistery should be lighted with a great number of candles and scented with incense. The catechumens marched in procession, carrying crosses, and singing the litany; St Remigius conducted the king by the hand, followed by the queen and the people. At the font the bishop is said to have addressed Clovis in words that are memorable, if not actually pronounced: "Humble yourself, Sicambrian! Worship what you have burned, and burn what you have worshipped!" Words which may be emphatically addressed to every penitent, to express the change of heart and conduct that is required of him.

St Remigius afterwards baptized the king's two sisters and three thousand men of his army, as well as women and children, with the help of the other bishops and priests present. Hincmar of Rheims, who wrote a Life of St Remigius in the ninth century, is the first to mention a legend that at the baptism of Clovis the chrism for the anointing was found to be missing, whereupon St Remigius prayed and a dove appeared from the heavens, bearing in its beak an *ampulla* of chrism. A phial of oil, fabled to be the same, was preserved at the abbey of Saint-Remi and used in the consecration of the kings of France until Charles X in 1825. It was broken up at the Revolution, but a piece of *la Sainte Ampoule* and its contents were saved and are kept in Rheims Cathedral. St Remigius is also supposed to have conferred on Clovis the power of touching for the "king's evil" (scrofula), which was exercised by the kings of France at their coronation, again up to Charles X. This power was confirmed by the relics of St Marculf, who died about 558.

Under the protection of Clovis, St Remigius spread the gospel of Christ among the Franks, in which work God endowed him with an extraordinary gift of miracles, if we may trust his biographers on this point. The bishops who were assembled in a conference that was held at Lyons against the Arians in his time declared they were stirred to exert their zeal in defence of the Catholic faith by the example of Remigius, "who", say they, "has everywhere destroyed the altars of the idols by a multitude of miracles and signs". He did his best to promote orthodoxy in



Arian Burgundy, and at a synod in 517 converted an Arian bishop who came to it to argue with him. But the actions of St Remigius did not always meet with the approval of his brother bishops. Sometime after the death of Clovis the bishops of Paris, Sens and Auxerre wrote to him concerning a priest called Claudius, whom he had ordained at the request of the king. They blamed Remigius for ordaining a man whom they thought to be fit only for degradation, hinted that he had been bribed to do it, and accused him of condoning the financial malpractices of Claudius. St Remigius thought these bishops were full of spite and told them so, but his reply was a model of patience and charity. To their sneer at his great age he answered, "Rather should you rejoice lovingly with me, who am neither accused before you nor suing for mercy at your hands". Very different was his tone towards a bishop who had exercised jurisdiction outside his diocese. "If your Holiness was ignorant of the canons it was ill done of you to transgress the diocesan limits without learning them. . . . Be careful lest in meddling with the rights of others you lose your own."

St Remigius, whom St Gregory of Tours refers to as "a man of great learning, fond of rhetorical studies, and equal in his holiness to St Silvester", died about the year 530.

Although the enthusiastic letter in which Sidonius Apollinaris (who has, not unfairly, been described as an "inveterate panegyrist") commends the discourses of St Remigius is authentic, most of the sources from which we derive our knowledge of the saint are, to say the least, unsatisfactory. The short biography attributed to Venantius Fortunatus is not his, but of later date, and the *Vita Remigii*, written by Hincmar of Rheims three centuries after his death, is full of marvels and open to grave suspicion. We have therefore to depend for our facts upon the scanty references in St Gregory of Tours (who declares that he had before him a Life of St Remigius) and to supplement these by a phrase or two in letters of St Avitus of Vienne, St Nicetius of Trier, etc., together with three or four letters written by Remigius himself. The question in particular of the date, place and occasion of the baptism of Clovis has given rise to protracted discussion in which such scholars as B. Krusch, W. Levison, L. Levillain, A. Hauck, G. Kurth, and A. Poncelet have all taken part. A detailed summary of the controversy, with bibliographical references will be found, under "Clovis", in DAC., vol. iii, cc. 2038-2052. It can safely be affirmed that no conclusive evidence has yet upset the traditional account given above, so far, at least, as regards the substantial fact that Clovis in 496, or soon after, after a victory over the Alemanni, was baptized at Rheims by St Remigius. As for more general matters, the principal texts, including the *Liber Historiae*, have been edited by B. Krusch; see BHL., nn. 7150-7173. Consult also G. Kurth, *Clovis* (1901), especially vol. ii, pp. 262-265; and cf. A. Hauck, *Kirchengeschichte Deutschlands*, vol. i (1904), pp. 119, 148, 217, 595-599. There are popular but uncritical lives by Haudecœur, Avenay, Carlier and others. For "touching" see *Les rois thaumaturges* (1924), by M. Bloch; and for the ampulla, F. Oppenheimer, *The Legend of the Sainte Ampoule* (1953).

## ST ROMANUS THE MELODIST (SIXTH CENTURY)

THE composition of liturgical poetry has naturally had an attraction for many holy men, and Romanus the Melodist, the greatest of the Greek hymn-writers, is recognized and venerated as a saint in the East. He was a Syrian of Emesa, who became a deacon in the church of Bairut. During the reign of the Emperor Anastasius I he came to Constantinople. Beyond the writing of many hymns (some in dialogue form), nothing else is known of his life, except a story in the Greek *Menaion* which professes to give an account of his receiving the gift of sacred poetry at Constantinople. One eve of Christmas our Lady appeared to Romanus in his sleep and gave him a roll of paper, saying, "Take this and eat it". It



appeared to him that he did so, and then he awoke and in great exaltation of spirit went down to the church of the All-holy Mother of God to assist at the Christmas liturgy. When the gospel-book was about to be carried solemnly into the sanctuary, he went up into the deacon's ambo and extemporized the hymn beginning ἡ παρθένος σήμερον τὸν ὑπερούσιον τέκτει: "On this day the Virgin gives birth to Him who is transcendent, and the earth offers a shelter to the Unattainable. Angels join with shepherds to glorify Him and the Magi follow the star. For a new child is born to us, who was God before all ages." This *kontakion* summarizing the day's feast is still sung in the Christmas offices of the Byzantine rite.

Some eighty other hymns of St Romanus survive, whole or in part. They are vivid in feeling and dramatic in style, but sometimes spoiled by excessive length and too elaborate eloquence, like so much other Byzantine literary composition. They have a wide range of subjects, drawn from both Testaments and the feasts of the Church.

There has been discussion whether St Romanus lived under the Emperor Anastasius I (491-518) or under Anastasius II (713-715). Krumbacher, who at first favoured the earlier date, later on inclined to the alternative view (see the *Sitzungsberichte* of the Munich Academy, 1899, vol. ii, pp. 3-156), but the more prevalent opinion connects Romanus with the sixth century. If he lived two hundred years later it would be strange that we find in his *kontakia* no reference to iconoclasm. Much interest has of late years been taken in St Romanus by Byzantinists. See especially G. Cammelli, *Romano il Melode: Inni* (1930); E. Mioni, *Romano il Melode* (1937, with bibliography); and E. Wellesz, *A History of Byzantine Music and Hymnography* (1949). In the *Byzantinische Zeitschrift*, vol. xi (1912), pp. 358-369, Father Petrides has printed a complete liturgical office of the Greek church composed in honour of St Romanus. The thousand hymns he is said to have composed seems a large number, and it has been suggested by Father Bousquet, in *Échos d'Orient*, vol. iii (1900), pp. 339-342, that his output was not really a thousand hymns but a thousand strophes. See also J. M. Neale, *Hymns of the Eastern Church* (1863); J. B. Pitra, *L'hymnographie de l'Église Grecque* (1867) and *Analecta sacra* . . . , vol. i (1876); and K. Krumbacher, *Geschichte der byzantinischen Literatur* (1897).

### ST MELORUS, MELAR OR MYLOR, MARTYR (DATE UNKNOWN)

THE church of the great nunnery at Amesbury in Wiltshire was dedicated in honour of our Lady and St Melorus, whose relics it claimed; numerous places in the north and west of Brittany have St Mélar as their patron; and a St Mylor was the patron of three churches in Cornwall, namely, Mylor, Linkinhorne and Merther Mylor in the parish of St Martin-in-Meneage. The medieval Life of Melorus the Martyr, abridged from a French work and probably written at Amesbury, states that he was son of Melianus, Duke of Cornouaille (in Brittany). When he was seven years old his uncle Rivoldus murdered Melianus, usurped his power, and maiming Melorus by cutting off his right hand and left foot, confined him in a monastery. By the time the boy was fourteen his miracles earned him such honour that Rivoldus began to fear him, and bargained with his guardian Cerialtanus to get rid of him. Accordingly Cerialtanus smote off his head. The dead body of Melorus wrought several miracles, including the death of his murderers, and it was buried with honour. After many years missionaries brought the relics to Amesbury, whence they were supernaturally prevented from removing them. The legend current in Cornwall in the middle ages was substantially the same, but as written down by Grandisson, Bishop of Exeter, the events are staged in Devon and Cornwall. The Breton legend, as it appears in the pages of Albert Le Grand in the

seventeenth century, is longer and more detailed, many details being supplied out of the editor's head. Abbé Duine regarded this story of the "martyred" prince as a "fable worked up out of bits of folk-lore and Celtic pseudo-genealogies, after the taste of the hagiographical romances of the eleventh and twelfth centuries"; at the best it may have a quite forgotten foundation in fact in the murder of some innocent and noble youth.

During the reign of King Athelstan a number of relics of Breton saints were brought to churches in the south and west of England, and Canon G. H. Doble suggests that among them some of St Melorus came to Amesbury and so established the connexion between the saint and that place. The same authority is of the opinion that the Mylor of Cornwall originally had reference not to Melorus the martyr but to St Melorius (Méloir), a Breton bishop. He gives his name to Tréméloir and was a companion of St Samson of Dol, and the situation of the three Cornish Mylor dedications are favourable both to voyaging to and from Brittany and to association with St Samson. The patronal feast of Mylor by Falmouth was on August 21 (and not October 1 or 3, St Mélar's days), while that of Tréméloir is on the last Sunday in August. Both Mélar and Méloir must be distinguished from St Magloire (October 24); philologically the names are the same. The death of St Melorus is localized by tradition at Lanmeur, in the diocese of Dol, and it is said that his severed members were replaced by a hand of silver and foot of brass, which were as useful as flesh and bone to him, even growing with the rest of his body. The idea is met with elsewhere in Celtic folk-lore. St Melorus was represented in the pictures on the walls of the English College chapel at Rome.

Canon Doble's booklet on *St Melor* in his series "Cornish Saints" provides undoubtedly the most careful study that has been made of this rather obscure legend. He incorporates with his text a translation of an essay written by René Largillière. Notices of less value may be found in LBS., vol. ii, p. 467; and in Stanton's *Menology*, p. 468. See also the *Analecta Bollandiana*, vol. xlv (1928), pp. 411-412.

## ST BAVO (c. A.D. 655)

THIS famous hermit, also called Allowin, was a nobleman, and native of that part of Brabant called Hesbaye. After having led a very irregular life he was left a widower, and was moved to conversion to God by a sermon which he heard St Amand preach at Ghent. Going home he distributed all his money among the poor, and went to the monastery at Ghent that was afterwards called by his name. Here Bavo received the tonsure at the hands of St Amand and was animated to advance daily in the fervour of his penance and the practice of virtue. "It is a kind of apostasy", said his director to him, "for a soul which has had the happiness to see the nothingness of this world and the depth of her spiritual miseries not to raise herself daily more and more above them and to make continual approaches to God." St Bavo seems to have accompanied St Amand on his missionary journeys in France and Flanders, setting an example by the humiliation of his heart, the mortification of his will, and the rigour of his austerities. St Amand after some time gave him leave to lead an eremitical life, and he is said first to have chosen for his abode a hollow trunk of a large tree, but afterwards built himself a cell at Mendonck, where vegetables and water were his chief subsistence.

St Bavo is said on one occasion to have done penance for selling a man into serfdom by making the man lead him by a chain to the common lock-up. Bavo

at length returned to the monastery at Ghent, where St Amand had appointed St Floribert abbot; and with his approval Bavo built himself a new cell in a neighbouring wood, where he lived a recluse until the end of his life. St Amand and St Floribert attended him on his deathbed and his peaceful passage made a deep impression on all who were present. As in the diocese of Ghent so in that of Haarlem in Holland, St Bavo is titular of the cathedral and patron of the diocese.

The earliest life of St Bavo—there are two or three printed in the *Acta Sanctorum*, October, vol. i—has been re-edited by B. Krusch in MGH., *Scriptores merov.*, vol. iv, pp. 527–546. He assigns it to the latter part of the ninth century and deems it to be of little value as a historical source. See also Van der Essen, *Étude . . . sur les saints mérov.* (1907), pp. 349–357; E. de Moreau, *St Amand* (1927), pp. 220 seq.; R. Podevijn, *Bavo* (1945); and *Analecta Bollandiana*, vol. lxiii (1945), pp. 220–241, where Fr M. Coens discusses, *inter alia*, whether St Bavo was a bishop.

### BD FRANCIS OF PESARO (c. A.D. 1350)

THIS Francis, commonly called Bd Cecco, was born in Pesaro and, his parents having left him well off, he determined while still a young man to devote his wealth to the needy and himself to God. Accordingly in the year 1300 he joined the third order of St Francis, and retired to a hermitage which he had built on the slope of Monte San Bartolo, by Pesaro. Here he soon had a number of disciples, to help support whom he begged from place to place, and so became known and loved far and wide for his goodness and benevolence. Bd Francis lived thus for some fifty years, and a number of remarkable occurrences were associated with his name. Having been with his disciples to Assisi to gain the Portiuncula indulgence, he was detained in Perugia and sent his companions on before him; to their astonishment he was there waiting for them when they arrived at the hermitage. However, this does not necessarily mean anything more than that he had a good knowledge of short-cuts across the country; such simple incidents as this in the lives of the saints have been too easily magnified into miracles by enthusiastic biographers.

Bd Francis was not at all "stand-offish" and would sometimes accept invitations to dine with people in the world; but on these occasions he took care not to give way to any excessive pleasure in unaccustomed good food, and dealt mercilessly with any sign of gluttony in himself: nor was he slow in rebuking this failing in others. Once when he was ill he lost his appetite altogether, and his followers killed a cockerel, intending to cook it carefully in the hope of thereby coaxing him to eat. But Francis missed the bird's crowing and enquired after it, and when he was told that it had been killed, he rebuked them. "You ought", he said, "to have been too grateful to it for its crowing at midnight and dawn to have taken its life away, even though it was out of your kind compassion to myself. Its voice in the morning was a reproach to my laziness and stirred me to be up and about in the Lord's service." His biographer goes on to say that he prayed over the cockerel, which was not only dead but plucked, and its life was restored, together with its plumage! Bd Francis helped Bd Michelina Metelli to found the Confraternity of Mercy at Pesaro and to build a hospice for tramps and pilgrims at Almetero. His body was laid in the cathedral of Pesaro and his ancient *cultus* confirmed by Pope Pius IX.

There is a short medieval biography printed in the *Acta Sanctorum*, August, vol. i. See also Mazzara, *Leggendario Francese* (1679), vol. ii, pp. 199–202, and Léon, *Auréole Séraphique* (Eng. trans.), vol. ii, pp. 547 seq.



## BD NICHOLAS OF FORCA PALENA (A.D. 1449)

AFTER being a secular priest in his native town in the Abruzzi, this Nicholas went to Rome. Finding that he was called to an eremitical life, he founded a society of hermits under the patronage of St Jerome and by the generous legacy of a friend was enabled to establish them at Naples. Pope Eugenius IV gave him an empty monastery at Florence for a similar foundation there, and Bd Nicholas then returned to Rome and formed another community on the Janiculum, at the church of Sant' Onofrio, which is now a cardinalial title. At this time there was another congregation of hermits of St Jerome, with branches in Rome and elsewhere, recently founded by Bd Peter of Pisa, and with these Bd Nicholas amalgamated his religious. He died in 1449 at the age of a hundred, and his *cultus* among the Hieronymites was confirmed in 1771; Pope Benedict XIV would not agree to his solemn beatification.

The Bollandists could meet with no medieval life of this hermit, but under September 29 they compiled a fairly copious account from later sources, notably from the *Historica monumenta* of the Hieronymite Sajanello. The evidence of *cultus* in the seventeenth century is good.

## THE CANTERBURY MARTYRS AND OTHERS OF 1588

REFERENCE has been made under date August 28 to the London martyrs who suffered in the renewal of persecution which took place following the Armada scare in July 1588. On October 1 there was a batch of executions in the provinces, seven *beati* being put to death, four at Canterbury and three elsewhere. BD ROBERT WILCOX was born at Chester in 1558. He was trained at the English College at Rheims, and sent on the mission in 1586. He began to labour in Kent, but in the same year was taken up and imprisoned in the Marshalsea. He was condemned to death and was hanged, drawn and quartered at Canterbury, on Oaten Hill, outside the city walls on the south side. With him died BB. EDWARD CAMPION, CHRISTOPHER BUXTON and ROBERT WIDMERPOOL. Campion (*vere* Edwards) was born at Ludlow in 1552 and was for two years at Jesus College, Oxford. He was reconciled to the Church while in the service of Gregory, Lord Dacre, and went to Rheims in 1586, when he assumed the name of Campion. He was ordained priest, "of the diocese of Canterbury", early in the following year and was at once sent to England. He was arrested at Sittingbourne and shut up first in Newgate and then the Marshalsea. Mr Buxton was a Derbyshire man, born at Tideswell. He was at school there under the venerable martyr Nicholas Garlick and was sent to study for the priesthood at Rheims and Rome. He was arrested and condemned soon after his return to England. These three secular priests all suffered for coming into the realm as seminary priests. Bd Christopher was the youngest and it was thought that the sight of the barbarous execution of the others might frighten him into apostasy; when offered his life on that condition, he replied that he would rather die a hundred times. During his imprisonment in the Marshalsea he wrote out a *Rituale*, a relic which is still in existence. The fourth Canterbury martyr, Mr Widmerpool, was a layman, born at Widmerpool in Nottinghamshire, educated at Gloucester Hall, Oxford, and a schoolmaster by profession. He was for a time tutor to the sons of the Earl of Northumberland, and his offence was that he had helped a priest by getting him shelter in the house of

the countess. Bd Robert was hanged, thanking God that he was privileged to die for the faith in the same city as St Thomas Becket.

On the same day were martyred, at Chichester, BD RALPH CROCKETT and BD EDWARD JAMES, and at Ipswich BD JOHN ROBINSON. They were secular priests, condemned for their priesthood. Crockett and James were captured on board ship at Littlehampton upon coming into England, in April 1586. The one was born at Barton-on-the-Hill in Cheshire, educated at Christ's College, Cambridge and Gloucester Hall, Oxford, and was a schoolmaster in East Anglia before going to the college at Rheims; the other was born at Breaston in Derbyshire, brought up a Protestant, and educated at Derby Grammar School and St John's College, Oxford; after his conversion he went to Rheims and then to Rome, where he was ordained by Goldwell of Saint Asaph. After their capture they were committed to prison in London and remained there two and a half years, till after the Armada, when they were sent for trial to Chichester to be made an example. The story of John Robinson was similar. He was born at Ferrensby, in Yorkshire, and after the death of his wife went to Rheims (he had a son, Francis, who also became a priest). He was ordained in 1585, was seized immediately on his arrival in England, and confined in the Clink in London. He was tried and condemned, and when the warrant for his execution at Ipswich arrived in September 1588, "the news did much to revive him, and to him that brought the warrant he gave his purse and all his money, and fell down on his knees and gave God thanks".

In addition to MMP., pp. 146-150, consult Burton and Pollen, LEM., vol. i, pp. 447-507. For Buxton's *Rituale*, see the *Clergy Review* for February 1952.

## 2: THE GUARDIAN ANGELS

ANGELS (*ἄγγελος*, messenger) are pure spirits, persons but bodiless, created by God with more acute intelligence and greater power than have human beings. Their office is to praise God, to be His messengers and to watch over man. That particular angels are appointed and commanded by God to guard each particular person that is born into the world is the general teaching of theologians, but the belief has not been defined by the Church and so is not of faith. These guardian angels lead the individual towards Heaven by defending him from evil, helping him in prayer, suggesting virtuous deeds, but acting upon the senses and imagination, not directly on the will, so that our co-operation is required. The psalmist assures us, "He hath given His angels charge over thee, to keep thee in all thy ways". And in another place, "The angel of the Lord shall encamp round about them that fear Him, and shall deliver them". The patriarch Jacob prayed his good angel to bless his two grandsons, Ephraim and Manasses, "The angel that delivereth me from all evils, bless these boys". Judith said, "His angel hath been my keeper, both going hence, and abiding there, and returning from thence hither". Christ deters us from scandalizing any of His little ones, because their angels always behold the face of God, and they will demand punishment of God against any by whose malice those who are their wards suffer harm. So certain and general was the belief of a guardian angel being assigned to every one by God, that when St Peter was miraculously delivered out of prison the disciples could not at first believe it, and said, "It is his angel".

From early times liturgical honour was paid to all angels in the office of the dedication of the church of St Michael the Archangel in *Via Salaria* on September 29, and in the oldest extant Roman sacramentary, called Leonine, the prayers for the feast make indirect reference to them as individual guardians. A votive Mass, *Missa ad suffragia angelorum postulanda*, has been in use at least from the time of Alcuin—he died in 804—who refers to the subject twice in his letters. Whether the practice of celebrating such a Mass originated in England is not clear, but we find Alcuin's text in the Leofric Missal of the early tenth century. This votive Mass of the Angels was commonly allotted to the second day of the week (Monday), as for example in the Westminster Missal, written about the year 1375. In Spain it became customary to honour the Guardian Angels not only of persons, but of cities and provinces. An office of this sort was composed for Valencia in 1411. Outside of Spain, Francis of Estaing, Bishop of Rodez, obtained from Pope Leo X a bull in 1518 which approved a special office for an annual commemoration of the Guardian Angels on March 1. In England also there seems to have been much devotion to them. Herbert Losinga, Bishop of Norwich, who died in 1119, speaks eloquently on the subject; and the well-known invocation beginning *Angele Dei qui custos es mei* is apparently traceable to the verse-writer Reginald of Canterbury, at about the same period. Pope Paul V authorized a special Mass and Office and at the request of Ferdinand II of Austria granted the feast to the whole empire. Pope Clement X extended it to the Western church at large as of obligation in 1670 and fixed it for the present date, being the first free day after the feast of St Michael.

An excellent article by Fr J. Duhr in the *Dictionnaire de spiritualité*, vol. i (1933), cc. 580-625, treats exhaustively of devotion to the Guardian Angels and its history. On the general question of the veneration of angels see also DTC., vol. i, cc. 1222-1248; and on the liturgical aspect Kellner, *Heortology* (1908), pp. 328-332. On the representation of angels in antiquity and art consult DAC., vol. i, cc. 2080-2161, and Künstele, *Ikonographie*, vol. i, pp. 239-264.

### ST ELEUTHERIUS, MARTYR (DATE UNKNOWN)

"WHEN the palace of Diocletian was burnt down at Nicomedia the holy soldier and martyr Eleutherius, with many others, was falsely accused of this crime. All of them were summarily put to death by order of the said cruel emperor. Some were cut down by the sword, others were burned, others thrown into the sea. In turn Eleutherius, the chief among them, whose valour long torture only increased, achieved his victorious martyrdom as gold tried in the fire." In these terms the Roman Martyrology refers to this martyr, but nothing certain is known about him except his name and the place of his passion.

The important fact is that on October 2 in the Syriac *breviarium* of the early fifth century we have the entry "at Nicomedia Eleutherius". From this the notice passed into the *Hieronymianum*; see CMH., p. 537. The association of the martyr with the incident of the burning of Diocletian's palace is, as Dom Quentin has shown (*Les Martyrologes historiques*, pp. 615-616), simply an invention of the martyrologist Ado.

### ST LEODEGARIUS, OR LEGER, BISHOP OF AUTUN, MARTYR (A.D. 679)

ST LEODEGARIUS was born about the year 616. His parents sent him to the court of King Clotaire II, who in turn sent him to Didon, his uncle and bishop of Poitiers, who appointed a priest to instruct him. Leodegarius made great progress in



learning and still more in the science of the saints, and in consideration of his abilities and merit his uncle ordained him deacon when he was only twenty years old, and soon after made him archdeacon. When he had become a priest he was obliged to take upon himself the government of the abbey of Saint-Maxence, which he held six years. Leodegarius was about thirty-five when he became abbot, and his biographer represents him as already a rather awe-inspiring person : " Being not uninformed in civil law he was a severe judge of lay people and, learned in the canons, an excellent teacher of the clergy. Never having been softened by the joys of the flesh, he was strict in his treatment of sinners." He is said to have introduced the Rule of St Benedict into his monastery, which was in need of his reforming hand.

St Leodegarius was called to court by the queen regent, St Bathildis, and in 663 nominated bishop of Autun. That see had been vacant two years whilst the diocese was torn asunder by factions, of which one leader killed the other and so forfeited his claim to the see. The arrival of Leodegarius quieted the disturbances and reconciled the parties. He took care to relieve the poor, instructed his clergy, frequently preached to his people, adorned churches and fortified the town. In a diocesan synod he enacted many canons for the reformation of manners and regarding the monastic order. He says that if the monks were what they ought to be their prayers would preserve the world from public calamities.

The saint had been bishop ten years when King Clotaire III died in 673. Upon this news he went at once to court, where he successfully supported Childeric against the schemes of the Neustrian mayor of the palace, Ebroin, who was exiled to Luxeuil. King Childeric II governed well so long as he listened to the advice of St Leodegarius, who had so great a share in public affairs in the beginning of this reign that in some writings he is styled mayor of the palace. But, being young and violent, the king at length abandoned himself to his own will and married his uncle's daughter without dispensation. St Leodegarius admonished him, without effect ; and certain nobles took the opportunity to render the saint's fidelity suspect when, at Easter 675, Childeric was at Autun. Leodegarius was arrested and, barely escaping with his life, banished to Luxeuil, where his opponent Ebroin still was. But Childeric, having caused a nobleman called Bodilo to be publicly scourged, was slain by him, and Theoderic III was put on the throne ; St Leodegarius was restored to his see, and received at Autun with honour and rejoicing. Ebroin also left Luxeuil, however, and to deal with Leodegarius, his principal opponent, he sent an army into Burgundy which marched to Autun. St Leodegarius would not fly, but ordered a fast and a procession, in which the relics of the saints were carried round the walls ; at every gate the bishop prostrated himself, and besought God that, if He called him to martyrdom, his flock might not suffer. When the enemy came up, the people made a stout defence. But after a few days St Leodegarius said to them, " Fight no longer. It is on my account they are come. Let us send one of our brethren to know what they demand." Waimer, Duke of Champagne, answered the herald that Leodegarius was to be delivered up to them. Leodegarius went boldly out of the town and offered himself to his enemies, who having seized him, put out his eyes. This he endured without suffering his hands to be tied or emitting the least groan. Waimer carried St Leodegarius to his own house in Champagne, where he returned him the money he had taken from the church of Autun, which St Leodegarius sent back to be distributed among the poor.

Ebroin became absolute master in Neustria and Burgundy. He pretended a